

THE Spirit of Missions

Vol. LXXXIV

MARCH, 1919

No. 3

CONTENTS

Frontispiece: Some Wayside Friends in Haiti.....	148
Editorial: The Progress of the Kingdom.....	149
The Sanctuary of Missions.....	152
A Message from the Presiding Bishop.....	153
The Man Who Made the Mite Box.....	155
The Children of Liberia.....Bishop Lloyd	157
The New Saint Agnes's Dormitory.....Mary B. McGill	159
Church Children in Many Lands.....	161
In Need of a Friendly Hand.....Bishop Aves	177
How We Built the Church at Thumping Dick.....Reverend William H. Du Bose	181
The Red Men of Northern Minnesota.....Reverend George Backhurst	185
"Permitted to Bear Their Own Responsibility".....Reverend F. S. White	189
Books versus Bullets.....Reverend William Wyllie	191
The Church and the Negro Child.....Bishop Darst	193
A Trip to Hanyang.....Ruth Kent	197
The House the Church Built: III. The Board Room.....	199
The Woman's Auxillary.....	203

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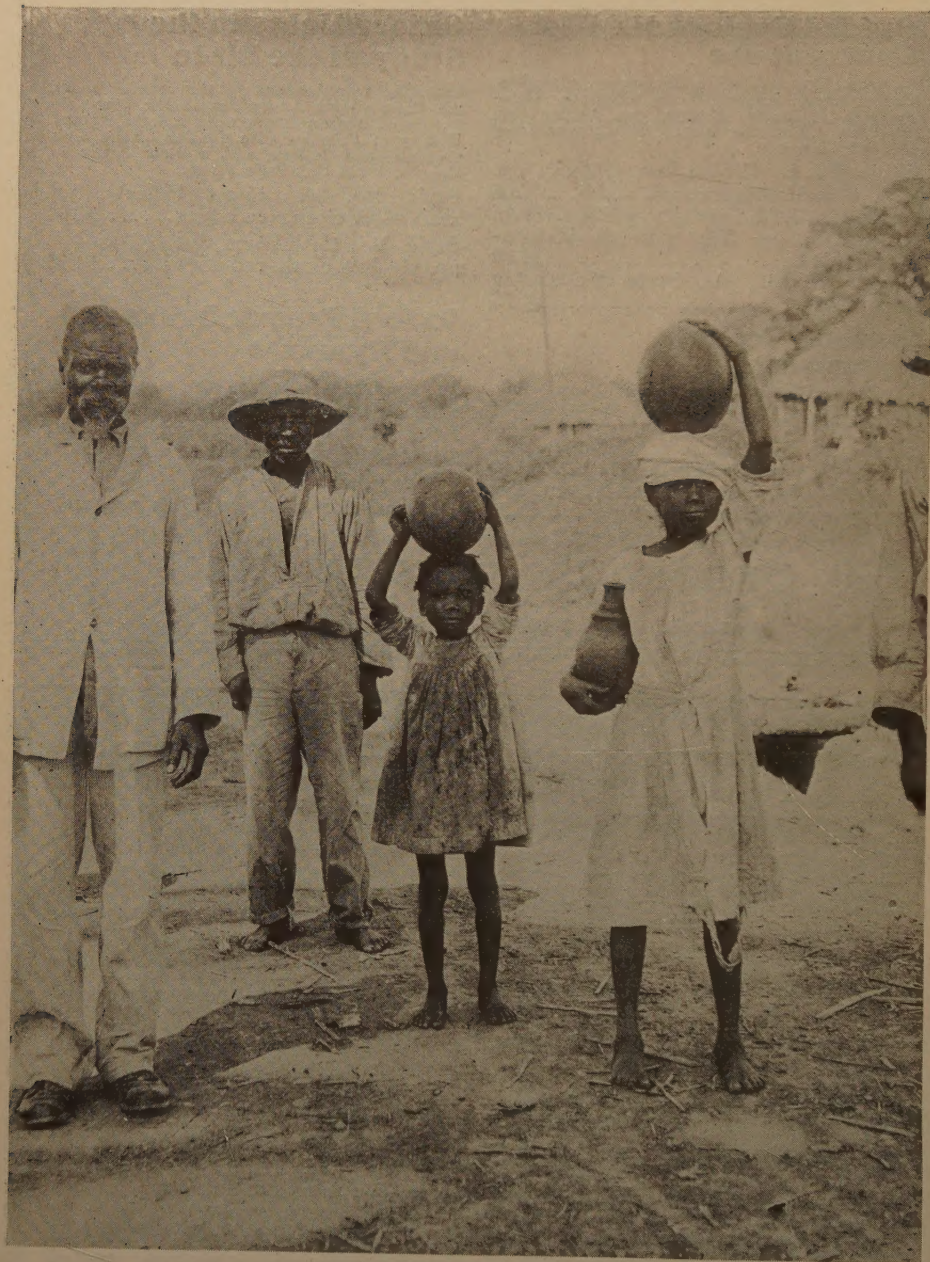
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WAYSIDE FRIENDS IN HAITI

The Spirit of Missions

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIV

March, 1919

No. 3

THE PROGRESS OF THE KINGDOM

THE SPIRIT OF MISSIONS belongs to the children this month and all its news will concern the work that is being done for children. This first that the young people may learn something about those whom especially they are interested in; but it is done also that the young people may have the means of knowing that what they do to help is worth while: for the pictures and the stories will tell their own tale.

The most interesting detail with regard to any of these is that the young people represented in any picture are all eager to learn what our boys and girls will have taught to them as a matter of course. Yet as far as we know these blessings are beyond the reach of everyone of them if we do not contrive a way to give them a chance.

These pictures will help in another way if we study them carefully. They will not only suggest what the money is used for which the Sunday-school Auxiliary offers at Easter; but they can be used to help the grown-ups to realize why "missions" is a word which describes the most important work that Christian people can do, and teach these what the money is used for which they give to the Board of Missions.

All the children in these pictures are just as healthy and clever and love to play as much as American children of their age. While they are very young it would be difficult to find any difference except that it is clear that they belong to different races. But as they grow up the difference becomes very plain, for each will grow up to be the kind of people that their fathers and mothers were before them, just as American children do. If we could know these people as we know our own neighbors we would find much that we are accustomed to. Just as it is among us, some are good and some are bad. Some work hard and take care of their children; others neglect their children and leave them to take care of themselves. In one thing, however, they are very different from Americans. Except where these races have learned from the western nations they do not know what we mean when we speak of faith and hope and love and all the things that we think make life worth having. And the reason is not because they are inferior to us, but because they never have known about the truth which our Lord revealed and which has made our people able to understand.

The Progress of the Kingdom

A LONG time ago our race was like that; but teachers came and taught the truth about life which our Saviour had taught men and gradually men learned that they need not be afraid of God because He is their Father, nor afraid of evil spirits because their Father's love would defend them, and so they were delivered from fear and it became possible for them to grow—or as we say, become civilized. This was the most important thing to be learned, because no human can develop who is the slave of superstition.

Then followed those other things which constitute the difference between western civilization and the old civilizations. The same truth that taught men not to be afraid taught them how to use their minds, and through this came the ability to learn the secrets of nature and to gain possession of all the good things God had stored in the earth for man's blessing. The same truth made them have compassion for misery and tempted men to find out how to relieve sickness and suffering.

So gradually the western races grew until these became the ruling races and long ago they might have made the whole earth a beautiful place for God's children to live in if it had not been that the majority were so keen to enjoy themselves that they forgot all the people who had not been taught what they had found out. And because they were not afraid of God any more, they did not hesitate to disregard His wish as expressed by His only begotten Son. But the knowledge of the truth has made it possible for bad men to be much worse, just as it has made good men able to be much better.

That is the reason why some races are worse off today than when our Lord lived on the earth; and also why other nations having learned from the west how to become rich and powerful are in danger of forgetting all they ever knew about God. They have received the impression that when a man has learned how to use his intellect he has gained all that is worth knowing.

BUT people who are Christian know that all the development God has made men able to acquire will only add to the misery in the world unless men learn how to use their gifts as our Lord taught they were intended to be used. And so Christian people are doing for the peoples who do not know Him yet what those Christians long ago did for our fathers. They send them priests who can tell them about the Revelation of life, and teachers who will make them able to use their minds, and doctors and nurses who will teach them how to relieve their sufferings. By such means these also will be made able to share the good things which our heavenly Father intended all his children to enjoy.

In order that those who are able to go and do these things may have something to eat and clothes to wear and a house to live in and tools to work with, all of us who have to stay at home can help by practicing self-denials, so as to provide the money which will make the work possible. It is just the same as when our brothers went to France to fight for liberty and civilization. All of us helped by doing without the things we wanted and by buying liberty bonds and helping the Red Cross. Our brothers won the victory; but they could not have done it without our help. In the same way Christians make it possible for men and women to go and help other people to know that truth which makes men able to understand what civilization means. And the best part of this is the help children lend to children, since it makes these realize while they are young how the greatest thing in the world is to give somebody a chance who could not help himself.

The Progress of the Kingdom

FOR a number of years we have given in this issue the relative standing of the dioceses and missionary districts in their work for the Lenten offering. The record for last year is most interesting and of the greatest encouragement. As in years past we have grouped the dioceses according to the *per capita* gift.

There have been some changes on the list this year that are of the greatest interest. First of all is the fact that Pennsylvania has moved up from third to first place, and North Dakota, which has held first place for years, averages a cent less and so drops to second place. (Pennsylvania averages \$1.10 *per capita* and North Dakota \$1.09.) Honolulu was second last year and takes third place this year with a *per capita* offering of 92 cents. Last year the eight dioceses or missionary districts coming first were the same eight which came first the year before, though there was some change in their relative standing one to the other. This year South Dakota jumps from fourteenth up to fourth place, with an average offering of 77 cents. Pittsburgh held sixth place last year and now is fifth.

Last year we gave the standing of ninety dioceses and missionary districts; this year we give eighty-nine and the standing has improved on the whole. Last year seven averaged above sixty cents; this year there are eight. Last year but two (as also the year before) were between fifty and sixty cents; this year there are six.

Some of the striking advances in the relative standing are the following: Maryland moves from the 32nd to the 9th place; Texas from the 37th to the 11th; Arkansas from the 26th to the 14th; Michigan City from 42nd to 17th; Oregon from 84th to 19th; Easton from 33rd to 20th; Eastern Oregon from 60th to 21st; New Mexico from 50th to 24th; Spokane from 69th to 26th; Wyoming from 88th to 27th; Springfield from 87th to 33rd; North Carolina from 55th to 35th; Nevada from 63rd to 43rd; Mississippi from 77th to 44th, and Western New York from 66th to 46th.

The list in detail is as follows:

Above Sixty Cents—(1) Pennsylvania, (2) North Dakota, (3) Honolulu, (4) South Dakota, (5) Pittsburgh, (6) Montana, (7) Dallas, (8) Kentucky.

Sixty to Fifty Cents—(9) Maryland, (10) Delaware, (11) Texas, (12) Missouri, (13) West Michigan, (14) Arkansas.

Fifty to Forty Cents—(15) Connecticut, (16) New Hampshire, (17) Michigan City, (18) Rhode Island, (19) Oregon, (20) Easton, (21) Eastern Oregon, (22) Newark, (23) Eastern Oklahoma, (24) New Mexico, (25) Vermont.

Forty to Thirty Cents—(26) Spokane, (27) Wyoming, (28) Alabama, (29) Minnesota, (30) New Jersey, (31) West Virginia, (32) Western Massachusetts, (33) Springfield, (34) Massachusetts, (35) North Carolina, (36) New York, (37) Duluth, (38) Central New York, (39) Lexington, (40) Albany, (41) Louisiana, (42) East Carolina, (43) Nevada, (44) Mississippi, (45) West Texas, (46) Western New York, (47) Quincy, (48) Erie, (49) Western Colorado, (50) South Carolina, (51) Bethlehem, (52) Florida.

Thirty to Twenty Cents—(53) Atlanta, (54) Michigan, (55) Salina, (56) Georgia, (57) Indianapolis, (58) Kansas, (59) Southern Ohio, (60) Arizona, (61) Oklahoma, (62) Southern Virginia, (63) Los Angeles, (64) Iowa, (65) Tennessee, (66) Western Nebraska, (67) Milwaukee, (68) West Missouri, (69) Harrisburgh, (70) Nebraska, (71) Chicago, (72) Sacramento, (73) Long Island, (74) San Joaquin, (75) Olympia, (76) Washington.

Under Twenty Cents—(77) Utah, (78) Ohio, (79) Maine, (80) Fond du Lac, (81) Florida, (82) Marquette, (83) Asheville, (84) Idaho, (85) Virginia, (86) California, (87) North Texas, (88) Colorado, (89) Cuba, (90) Porto Rico, (91) Mexico.



Suffer the Little Children



O UR Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.



O ALMIGHTY and most merciful Father, bless, we humbly beseech Thee, the children of Thy whole family with healthful bodies and good understandings, with the graces and gifts of Thy Holy Spirit, and with sweet dispositions and holy habits. May Thy mercy and providence lead them through all the dangers and temptations of this evil world, and sanctify them wholly in their bodies, souls and spirits, and keep them unblamable unto the coming of our Lord Jesus Christ. Amen.



O LORD without Whom our labour is but lost, and with Whom Thy little ones go forth as the mighty; We humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy Holy will, and grant to Thy labourers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving Thee hereafter in heaven; through Jesus Christ our Lord. Amen.



A LMIGHTY GOD we give Thee humble thanks for all the great things Thou hast done and art doing for the children of men; for the opening of heathen lands to the light of Thy truth, for making paths in the deep waters and highways in the desert, for knitting nation to nation in the bonds of fellowship and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee; through Jesus Christ, our Lord. Amen.



To Come Unto Me



Camp Thankful, St. Louis, Jan^y 9, 1919.

Dear Boys & Girls of all
The Sunday Schools;

All Hail!

How d'ye do?

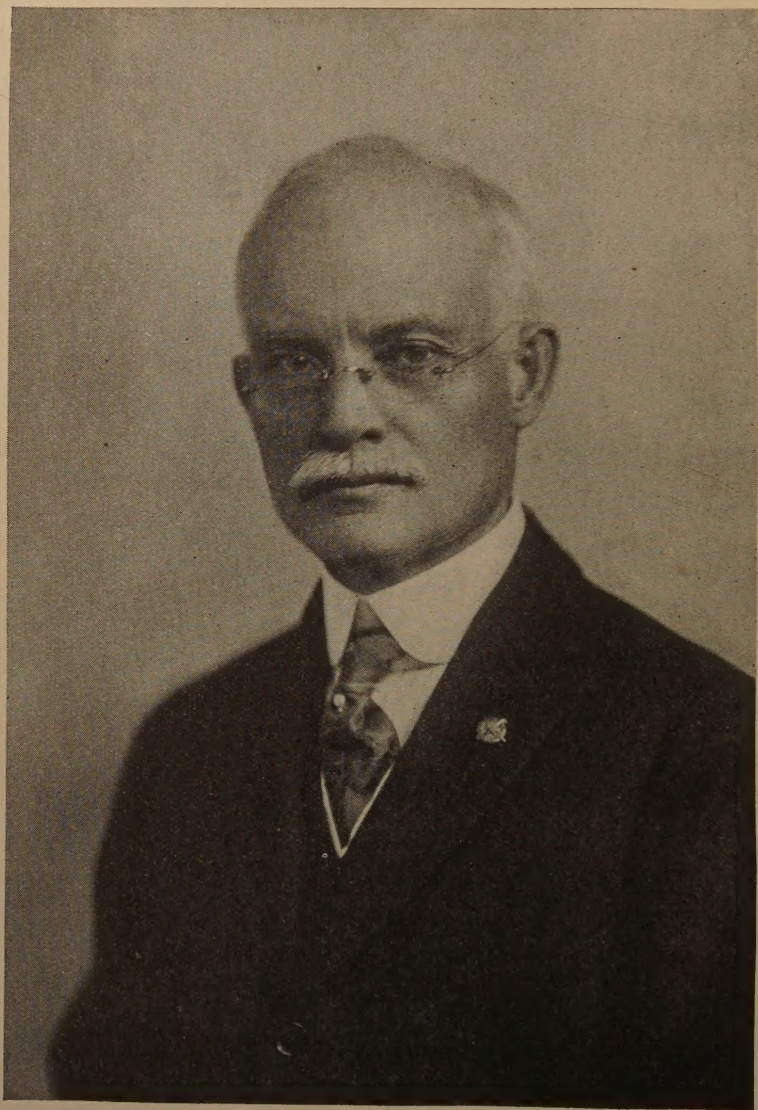
You are a year older.
My, how you grow! How big you are!

We call our Headquarters
"Thankful" this year. You know why.
Last year we were at war. Every boy
was aching to be old enough to go into it.
How splendidly our boys & young men
gathered to the Colors! They made us proud.
This year Peace has come. The sad things
of death & wounds are put away. Oughtn't
we to write from Camp Thankful then?
And with hearts most thankful to God?

But our missionary Army keeps
in the field. You are its young soldiers. And
your Quartermaster's Department wants clothing
& shoes. And your Commissary Department
wants biscuits & bacon & beans & coffee. And
\$200,000.00 are wanted from you for these
supplies. Please give it, dear fellow
Soldiers, next Lent, & go over the
top with it, begs

Your General

Paul S. Dulle



E. WALTER ROBERTS
The man who made the mite box

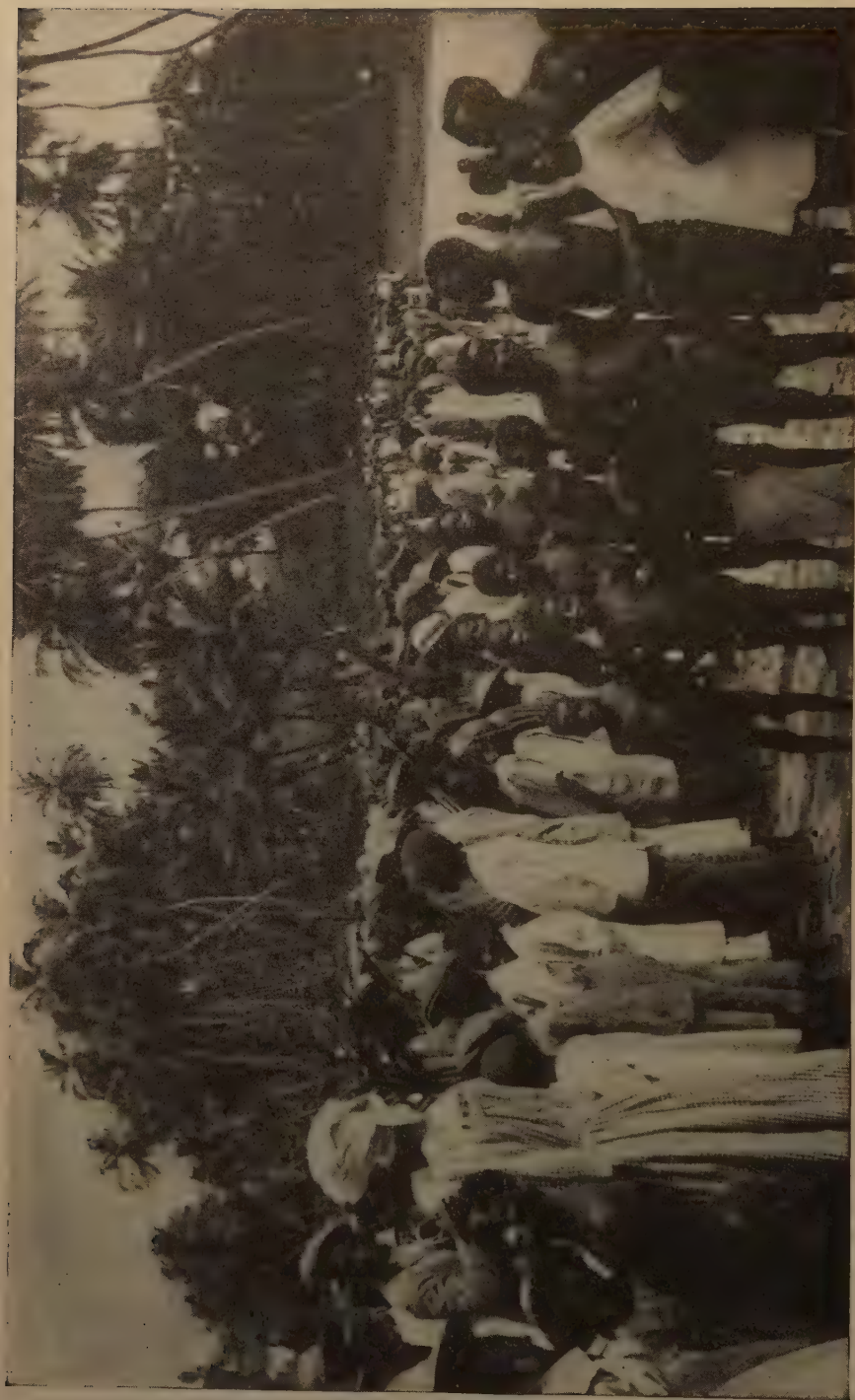
THE MAN WHO MADE THE MITE BOX

EVERYBODY has heard of the mite box; everybody has heard of Mr. E. Walter Roberts; but everyone does not connect the two. For forty-two years Mr. Roberts has been one of the officers of the Board of Missions, retiring from active service on December thirty-first last. Coming into the service of the Domestic and Foreign Missionary Society back in 1876 as cashier of the Foreign Committee and assistant to the treasurer in the general accounts of the Society, Mr. Roberts was after a short while elected assistant treasurer of the Foreign Committee, and in 1885, when the Domestic and Foreign Committees were discontinued, he was elected assistant treasurer of the society.

In these forty-two years the annual receipts of the missionary society have grown from \$294,000 a year to more than \$2,500,000, and the trust funds, which were then \$86,000, have grown to nearly \$4,000,000.

In all of these years Mr. Roberts has been an especial friend of the children of the Church and has been keenly interested in the work which they are doing for the extension of Christ's Kingdom. When the Lenten Offering for missions was begun, very soon the problem presented itself as to how best have it collected. It was necessary for the society to buy mite boxes and send them out to the children, so back in 1891 Mr. Roberts patented the "pyramid" mite box, which soon became known all over the Church and was a yearly fascination to the boy or girl who had to "blow up" his mite box. Later on it was thought wiser to use the "keystone" mite box, and still later the present shape, both of which have been patented by Mr. Roberts and the use extended to the society without profit to himself. In this way, while occupied with the exacting duties of the treasurer's office in the Church Missions House, for all of these years Mr. Roberts has had a very personal interest in the hundreds of thousands of mite boxes which have been used by succeeding generations of Sunday-school children. Since he devised the "pyramid" box more than one million, nine hundred thousand mite boxes have been sent out to the children of the Church. In this same period the Lenten Offering has grown from \$42,000 to nearly \$200,000.

Forty-two years is a long time as one looks ahead, but the man who made the mite box is one of those men who is forty-two years *young* in the service, and THE SPIRIT OF MISSIONS, in speaking not only for the missionary society but for all of the many thousands who are interested in its work, considers it a privilege and is very happy to link the mite box to the man who made it and to express its appreciation of his valiant service in helping children to have a part in the extension of Christ's Kingdom upon earth.



CHILDREN AT ROCKTOWN, LIBERIA



THE CHILDREN OF LIBERIA

By the Right Reverend Arthur Selden Lloyd, D.D.

President of the Board of Missions

AMERICAN children should be specially interested in the children of Liberia, as these will some day have the responsibility of maintaining free institutions in the republic of Liberia.

The two pictures will suggest the sort of help we must give to supplement the service rendered by the bishop and his clergy.

The large picture was taken when the president of the Board of Missions and Archdeacon Schofield visited Rocktown near Cape Palmas in 1918. This town is the centre of a district in which there are seven chapels and schools maintained by the Church at Rocktown for the uncivilized.

There were a great number of people assembled, young and old. The picture shows a few of them. Those who are clothed are the Christians, the

naked children at the right represent those upon whom the future of Liberia must largely depend because there are so many of them.

These have everything that children could have except the understanding and self-control which our Lord alone can make people able to develop.

The small house on the left in the other picture is Miss Conway's hospital (Saint Timothy's), at Cape Mount. This is the only hospital in Liberia and therefore the only place where the people can be showed how Christian people care for human suffering and reverence the human body. Yet we cannot think of Liberia doing what it may for Africa until the people have the same regard for human life that Christianity has taught us, and they cannot unless we help them to understand. What will American children do about it?



BASKET BALL AT SAINT AGNES'S SCHOOL, KYOTO



GIRLS OF SAINT AGNES'S SCHOOL, KYOTO, ON A PICNIC

THE NEW SAINT AGNES'S DORMITORY

By Mary B. McGill

OCTOBER thirty-first was a day of rejoicing at Saint Agnes's School, Kyoto, Japan. Not only is it the Emperor's birthday and a holiday, but on that day the Sally Stuart Memorial, the new dormitory for which we have been waiting so long, was opened. After singing the national anthem and listening to the Imperial Rescript, which was read by the principal, the Reverend Mr. Hayakawa, the members of the school and their guests gathered in the assembly hall of the new building for a religious service conducted by some of the leading clergy of Kyoto Diocese, the Reverend P. A. Smith acting in the place of the bishop, who was absent in Siberia.

A few days later the building was again thrown open, and an interesting and successful bazaar was held, for which the school girls and the alumnae had been working for weeks, and which was greatly enjoyed by a large number of Japanese, eager to see the new building.

Caesar jocosely remarks in his Gallic Commentaries that, "the Gauls are

always eager for any new thing, so that they even stop travellers on the way and impel them to relate the latest news." It is a long way and a far cry from Caesar's campaigns to the "Flowery Kingdom" of the East, but nevertheless the words of the great general came strongly to my mind as I stood at the entrance of the dormitory and watched men, women, children, and the ever-present babies, pour into the building in a never-ceasing stream of eager, curious and excited humanity. The rain fell in torrents; the damp November chill was in the air; the influenza was claiming many victims in Kyoto as elsewhere in Japan; but still they came from early morning until late at night, even as the oysters came to the walrus and the carpenter. Yes, "thick and fast and more and more and more"—all anxiously anticipating the something new.

And we were justly proud to show our Japanese friends the handsome, beautifully-finished building which has been made possible by the generous efforts of you in America. The new



KYOTO CHILDREN PLAYING BY THE ROADSIDE

dormitory is a first class, modern, Japanese structure, able to accommodate about one hundred girls. It is built around two large courts so there are no inside rooms for the girls' use, and everything about it is spacious, airy and fitting—a place well suited for the rearing of the young womanhood of Japan in an atmosphere of comfort and cleanliness which they can never forget. The room of which everyone speaks most affectionately is a forty-five by twenty assembly hall, at one end of which is an elevated place for an altar and a lectern. This part of the room can be separated from the lower portion by means of sliding Japanese screens, so the room can be used for both religious and secular purposes. The dormitory also boasts a foreign drawing-room which has been equipped with mission style furniture, curtains, rugs and lamps. The money for this was all raised by the girls now living in the dormitory. They have worked very faithfully to raise the necessary amount, about one hundred *yen*.

We are much pleased to see the girls take so lively an interest in the present and future welfare of their school. The alumnae have already raised one thousand five hundred *yen*

for the Coronation Memorial Building, which is to be in the shape of a small house, suitable for the study of the Tea Ceremony. They also gave the material for the articles sold at the opening bazaar, from which about five hundred *yen* was realized. And we know they will work faithfully until the remaining five hundred *yen* is collected for the memorial building.

The ground for the academic building has not yet been broken. We are in sore need of this building, and there is also a pressing call for the new gymnasium. But the most important thing, if we wish to do good school work, is a speedy replacement of the old, worn-out and very much battered school furniture. We have enough money for the erection of the academic building, but who can bear to put blackboards on which it is impossible to write, desks which seem to be trying to decide whether it is best to collapse or not, and chairs which are certainly very weak brethren, into a new building? We are doing very well now but we need school equipment and we need it badly!

We thank you all for your generous aid, and hope that these few facts about the school may be of interest to you.

Church Children in Many Lands



HAWAII

Girls of Saint Mary's Mission, Honolulu



THE PHILIPPINE ISLANDS
Nurses in the children's ward, Saint Luke's Hospital, Manila



ALASKA
The way the girls of Saint Mark's Mission, Nenana, earned their thrift stamps



PORTO RICO
Some Juniors starting out with the Lenten Offering Number of THE SPIRIT OF MISSIONS



NEW YORK CITY

The choir assembling for the presentation service of the Lenten Offering in the Cathedral of Saint John the Divine. The group in the center immediately behind the large banners is from Calvary parish, which has won both the banner for the largest offering and the one for the largest per capita offering. It will interest the reader to know that Calvary Church is next door to the Church Missions House



THE PHILIPPINE ISLANDS
Boys of Sagada welcoming Bishop Graves of China on his recent visitation



IDAHO

Children of Saint George's Sunday-school, New Meadows, with their rector and Bishop Funsten. The late Bishop of Idaho was a great favorite among the children



ALASKA

The first king salmon of the season



THE PHILIPPINE ISLANDS
Out Sightseeing.



BRAZIL
Children of the Assistencia at Rio de Janeiro



HAWAII
Members of Saint Peter's (Chinese) Sunday-school, Honolulu



ALASKA

Indian children in front of the new hospital at Christ Church Mission, Anvik



SOUTH DAKOTA
The Junior Auxiliary at Saint Elizabeth's, Standing Rock



ALASKA

This picture was taken some years ago at Saint Matthew's Mission, Fairbanks. With one possible exception, every one of these boys, now grown to young men, entered the service of the country. The following branches are represented: Base Hospital, Marines, Engineers, Navy, Cavalry, Artillery and Infantry. One of the boys was killed in action



WEST VIRGINIA

This picture was taken on Washington's Birthday and shows a few of the children attending Saint Andrew's Industrial School, Blue Ridge. The school is right down in the mountains and is training a great many girls and boys not only to be loyal citizens but to be loyal soldiers of Christ



CUBA

The Reverend Mr. Tomás and his Sunday-school at Sagua la Grande



SAN JUAN CHURCH FROM BEHIND
The ruin of the Sunday-school building is at the left of the picture

IN NEED OF A FRIENDLY HAND

By the Right Reverend Henry D. Aves, D.D.

Bishop of Mexico

A TRAGEDY of war only less calamitous than that revealed in its casualty lists is seen in the ruins of its devastated homes. So at least it seemed to me as we walked through the deserted streets of San Pedro Martir, lined on either side with their ragged fringe of silent ruins.

Not that there is anything exceptional in the fate of this Indian village, which is only one of many hundreds that have met the same during the past eight years of revolution in Mexico, but it is a long, personal and familiar acquaintance with the place and people and the sad play of recollections that make the appealing difference. And it may be, too, that the very humbleness of these ruined homes of mud and straw adds to the appeal as did that of the field mouse to the immortal Burns: "Thy wee bit housie, too, in ruin!"

Anyhow, the story of their calamity comes strongly through the felt consciousness that the victims were my friends and I their spiritual father.

It was on such another sunny day as this that we had made our last previous visit, when from their thatched-roofed homes the young and old in their Sunday best were passing in family groups on their way to church. It was just here by this first cross street that the happy company of white-clad, barefooted girls came to meet us with arms full of flowers to sprinkle before our horses' feet. Here by the doorway of the village school, now charred and empty, it was that a *discurso* of welcome was read to us before we dismounted. Just there stood a dozen white-clad young Indians, ready to take our horses while their elders waited to give us greeting. And just beyond, where the notes of

In Need of a Friendly Hand



CHURCH OF SAN JUAN—EXTERIOR

The walls are still substantial but the bell is gone

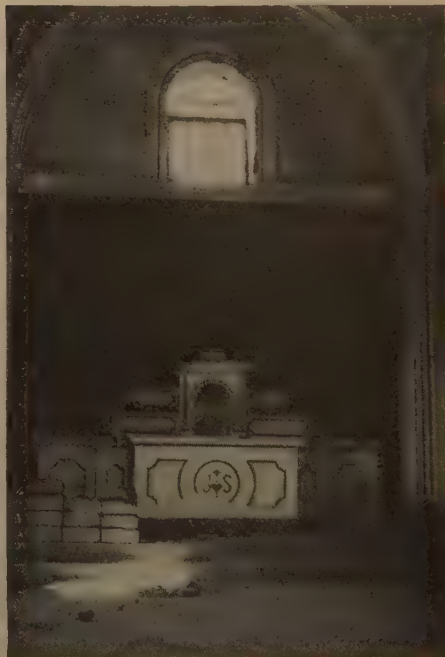
an organ were sounding and a bell pealed its call to worship, was the little church filled and overflowing to the street, now dismantled, disfigured and empty. How like a vast cemetery it seems—this deserted village with its charred and roofless walls, the monuments of dead hopes and joys—and more than that, the reminding witnesses of tragedies more cruel than death!

The full story of such a calamity can never be told. Of those who survived the mad riot of fire and massacre some were impressed as soldiers and *soldaderas** into the ranks of the revolutionists and many saved themselves by flight and hiding. And now

*Women companions who prepare camp, forage, and cook for the soldiers individually. They constitute the "Commissary of Subsistence" for all armies in Mexico.

as the surrounding Pedregal, the pitted and cavernous lava beds, the traditional stronghold of outlawing in the Valley of Mexico, is being slowly cleared, these fugitives—the men at least—are stealing back among the ruins to till their little holdings and to prepare some make-shift shelter for their families. Of course there are many who can never return; but the village will soon be repeopled and the old life resumed. And in the meantime there is nothing these devout people more greatly desire, or more greatly need for their consolation, than the restoration of their common home, their church. An interesting article describing the blessing of the bell appeared in *THE SPIRIT OF MISSIONS* for May, 1914, page 338.

Fortunately the little church of *San Juan*, which the people themselves built, has suffered less, comparatively, than any other structure in the vil-



CHURCH OF SAN JUAN—INTERIOR

The pews and pulpit have been burned



PORTION OF SIDE STREET IN SAN PEDRO MARTIR TODAY

lage. Though its doors, windows, benches, pulpit—in fact, all things that could be burned—have been destroyed, and the organ, bell and chancel furniture are gone, the roof and walls are intact, and the building can be restored and refurnished (with the

exception of the bell) at a cost of \$350. But these people, while they will gladly offer their labor, have practically nothing beside their willing strength to give. Through the Friend they must look to their friends for help.



NORMAL STREET SCENE IN MEXICO



IN THE CUMBERLAND MOUNTAINS



THE CHURCH AT THUMPING DICK

HOW WE BUILT THE CHURCH AT THUMPING DICK

By the Reverend William H. Du Bose

SEWANEE stands for missions. That is part of the task for which the valiant University of the South was founded by the Church before the war of '61-'65, and it has never been lost sight of as an ideal. At the same time, while ever attempting to discharge her duty to the people of the mountains among whom she was placed, Sewanee has always interpreted her missionary obligation in a broader sense, as a duty to the whole South, and, indeed, a duty to the whole nation and to the whole Church—a duty at once educational, social and religious. This is a big undertaking, involving long preparation and deep foundation building. America has learned, and in this war has taught the world, the lesson that a great business involves immense foundation work, an enormous

investment of energy and thought, and a generous allowance of time. Undue haste at the beginning involves loss of time and power at the end. The shortsighted and unthinking will fail to see immediate results, and will be impatient at the absence of quick returns upon the investment. The more patient will be content to wait in confidence for the slow but sure returns which time will bring.

It happens that the wise founders of the University of the South selected a location which proves to be a strategic point for attacking the great problem of the agricultural South, the rural problem, and that problem intensified in what we call the Mountain Work. While not the only nor yet the largest work for the mountain

How We Built the Church at Thumping Dick

people can be claimed for Sewanee, yet she has an altogether unique opportunity for the study of that problem and perhaps by study and experiment its ultimate solution. It was not a mere accident that the Community of Saint Mary chose to locate its beautiful work for mountain girls at Sewanee, nor that a similar and even more ambitious work for the boys of the mountain should have brought hither the Order of the Holy Cross.

It is interesting to think of an institution of broad culture and deep learning being planted in a virgin forest, its glades untrodden save by the feet of Indians long before, and on a mountain far removed from town or city. As about the walls of an ancient cathedral city, so around the university reservation there has grown up a community to serve its needs. A people more unfamiliar with our Church's ways could hardly be found, and it is not strange that only after much suspicion had been allayed and some hostility disarmed by friendly interest could "town and gown" settle down into harmonious relationship. The primitive hunter of the mountain ranges and precipitous coves found himself confronted with the pale and cloistered scholar and regarded him with a conscious and amused superiority.

Right bravely did that little community of faithful men and women of the university address themselves to the task of breaking down the barriers of suspicion and ignorance and erecting the agencies of education which should mould these diverse elements into a united community. A church was erected and a parish school was started, the ladies taking "turn about" in the teaching and in all good works. This pioneer work produced some valiant and saintly missionaries who devoted their lives to the service of the poor, and whose memory will be honored as long as Sewanee stands. How well they did their work of uni-

versity and community building the Sewanee of today bears witness.

Fifty years have passed since these first days of experiment in foundation laying. Today a prosperous and friendly community, loyal to the university and conscious of an identity of interest and of purpose, unites with the "university people" in all good works of civic and social service, both local and national. The value of co-operation is daily more apparent and a new vision is dawning of the possibilities of such a unique community as a seed-plot for new experiments in social and community service. The equipment is gradually being provided for efficient ministrations to the local and neighboring people, good will for whom finds best practical expression in the Hodgson-Emerald Hospital, an institution of which the Church may well be proud.

Meanwhile the circle of the university's influence has passed far beyond the limits of the village and has established a ring of missions, stretching as far as the means of travel will allow. Good roads will doubtless allow vastly greater missionary expansion when they come. To these mission stations the faculty and students of the Theological Seminary travel Sunday after Sunday, to some by train, to others on horseback or afoot. The more remote and inaccessible these stations are, the more interesting is the work, because there one sees the real life and enters into the joys and sorrows of the mountain people. Perhaps because the harsh realities of life press hard upon them they value the things of the Spirit. Religion enters largely into their consciousness, and the Bible is to them a living book. Where they have learned the Church's faith and the Church's ways, they become intensely loyal and devoted. Nor does devotion end in mere sentiment.

The work at Jump Off is well known to readers of *THE SPIRIT OF MISSIONS*. At "Thumping Dick" a handful of



SAINT ALBAN'S CHAPEL, COALMONT

loyal Churchmen, scattered over a remote spur of the Cumberland mountains, have built themselves a picturesque and comfortable little chapel to replace the shack in which they had been worshipping. Under the splendid leadership of a theological student, now serving with the colors, the timber for this building was cut, sawed and hauled, and the combination church and schoolhouse erected by the hands of the parishioners, with no outside help except from a church in Washington which supplied funds for the absolute essentials. To help and lead his people, the student-missionary gave up his vacation and set a splendid example of practical Christianity with axe and hammer and saw. With the task of carpentering a bishop from Mississippi, an archdeacon from Alaska, a priest from Wisconsin and a professor from Sewanee assisted until their muscles were sore and their hands raw. The women and children

of the mission worked harder, perhaps, than the men. When that simple church was at last completed and opened for worship there was held in the chapel of Saint John's in the Wilderness a service for the workers which none who was privileged to attend will ever forget. Each member of the congregation rose in turn and expressed in appropriate word his joy in the work and his gratitude for the blessing it had brought him; then all knelt and reverently received the Holy Communion in their very own church, to them the most beautiful one in the world. Never will the student leader be forgotten by those friends!

It is such experiences as these which make the mountain work supremely "worth while" to the missionary. In its way it is helping to solve the problems of the Church and of Democracy. And where are all the elements and the agencies present as they are at Sewanee?



Indian teepee at Cass Lake



Church of Saint Antipas, Redby

CONTRASTS IN NORTHERN MINNESOTA

THE RED MEN OF NORTHERN MINNESOTA

By the Reverend George Backhurst

Diocese of Duluth

IN 1852 the Chippewa or Ojibway Indians in Minnesota sought the Church. The call came to that devoted missionary, James Lloyd Breck, out of the wilds of the north, "Come you, Come and teach." Chief Hole-in-the Day was especially anxious to have a school established. Two little Indian boys were sent to Saint Paul and in three months we find one boy has "learned to help to set the table" and "to keep the clothes on him" at night. The other boy has progressed more rapidly so that he is able to write his father in decent English of these things.

The first mission of the Church in this Indian field was opened at Gull Lake in 1852, and the Church was the first to proclaim the Gospel to the Chippewa people. The missionaries from the first encouraged the Indians to build log houses and plant gardens. When one considers the restless disposition of the present-day Indians and their love of hunting and fishing for a livelihood one can realize how hard was the task before the missionaries. An Indian recently remarked to me, "God provided the fish, birds, beasts and berries for the Indians; the white man must dig the soil for his living."

The second mission was planted at Leech Lake in 1856, but the work was sadly hindered by the demon whisky. The missionaries' lives were threatened and for a time the cause of Christ and His Church in the wilderness had to give way to the devil and his works, and we white people were to blame. God forgive us and help us to be more earnest in carrying the Gospel to these weaker brethren, for that alone can make them strong and free from evil influences.

In 1859 a great event happened in the history of the Indians of Minnesota, and indeed to the whole Church. The Reverend H. B. Whipple was chosen and consecrated as bishop of the Church in Minnesota. He soon established himself and the cause of his Master in the hearts of the Indians and justly earned the title of "The Apostle of the Indians." The Indian name for a bishop is *Nehechemakuh-dayakuhnayamenemahneg*, while that for us, ordinary priests and deacons, is simply *makuhdayakuhnaya*, the first meaning "The Chief Black Robe" and the latter "The Black Robe."

The first Indian to be ordained deacon by Bishop Whipple was *Enmegahbowh*, a young Canadian Indian, who since 1852 had been one of the faithful disciples of Dr. Breck. His ordination was witnessed by the Sioux and the Chippewas, hereditary enemies, now sitting and kneeling, side by side in God's House as brothers. *Enmegahbowh*, or to Anglicanize him, the Reverend John Johnson, was sent to White Earth and there faithfully fulfilled his ministry. Soon missions were started at Red Lake, Cass Lake, Leech Lake, Lake Winnibigashish, and Wild Rice River.

Certainly the White Father of the Red Men has placed the Chippewa tribe in God's country. They have a goodly heritage. Northern Minnesota is the land of a thousand lakes. Nature has provided bountifully for the children of men, fish, flesh, fowl and berries in abundance, wild rice and hay for the gathering. Four Indian boys who were trained by Archdeacon Gilfillan and ordained deacons by Bishop Whipple are still faithfully "carrying on": the Reverend Fred

The Red Men of Northern Minnesota



SAINT COLUMBA, WHITE EARTH

Smith at Redby, his brother George at Ponsford, the Reverend Charles Wright (a son of the chief "White Cloud") at Cass Lake, and the Reverend Mark Hart at Red Lake. These men have baptized hundreds of their brethren and presented them for confirmation. In one respect only have they failed; the Saint Pauls have not found their Timothys to succeed them in the ministry. To find one's successor is truly apostolic; "And they their hands on others laid, to fill in turn their place."

Of a younger generation are four other Indian clergy: E. C. Kah-o-Sed of White Earth, to whom we largely owe the production of the Ojibway Hymn and Prayer Book; Wilkins D. Smith at Nay-tah-waush, an energetic traveler not sparing himself; Wellington K. Boyle of Onigum, but now in France as soldier, befitting his Christian name, and Louis Manypenny, an eloquent interpreter of Beaulieu.

The archdeacons of Indian work have been men of great consecration and zeal. J. A. Gilfillan lived at White

Earth for twenty-five years and travelled up and down the country on foot, by canoe and by ponies. He came to speak the language better than any other white man. He gathered around him young Indian men and trained them for the work of the ministry among their fellows. The Indians loved him and all Northern Minnesota believed in him. Archdeacons Appleby and Parshall followed in turn and both left their mark upon the Church life in the Indian country. Theirs was an era of church building. New churches and guild halls were built at Bena, Cass Lake, Ponsford, Nay-tah-waush and Onigum.

In the earlier days of the work, women of refinement lived with the Indians and taught the women to make beautiful lace-work. One has remained constant in season and out of season, at times the only white woman on the Reservation. Pauline Colby has braved many dangers. The clergy have come and gone, but Miss Colby has remained to conduct the Sunday-school, visit the sick, lay out the dead and prepare the young for confirmation—truly a Mother in Israel.

The government has taken over the schools, but the clergy are given the opportunity of instructing the children in our most holy Faith on week days. On Sundays the children attend church with their teachers and a large number of them are baptized and confirmed.

An interesting event each year is the Indian convocation held in July at one or other of the missions. Whole families travel for miles by team, train or on foot. Around the church they pitch their tents and light their fires in the shade of the pine trees. Special services are held for the children, the mothers and the heathen chiefs. Meals are served in a large arbor of pine branches and many meetings are held outside. The Indians love to meet together, to sing, to talk and to listen. They never weary of a long sermon.

The Red Men of Northern Minnesota

The children will wander around the church, the dogs will come in and sniff, and you can hear the tramp, tramp, tramp of the horses as they patiently wait, although untethered. In the summer time the superintendent of Indian missions travels around the several missions, holding special Teaching Missions of a week's duration. Many will come far, bringing tents and camp around the church until the close of the mission. Services are held twice a day and the Indian men, women and children are there on the ring of the bell. How sweetly they sing their Ojibway hymns, generally unaccompanied.

In the winter months the superintendent uses his stereopticon lantern and scriptural slides and such services as "The Feast of Lights." Such visual instruction has been productive of great good and abiding impressions.



SAMUEL MEMORIAL CHURCH,
NAYTAHWAUSH

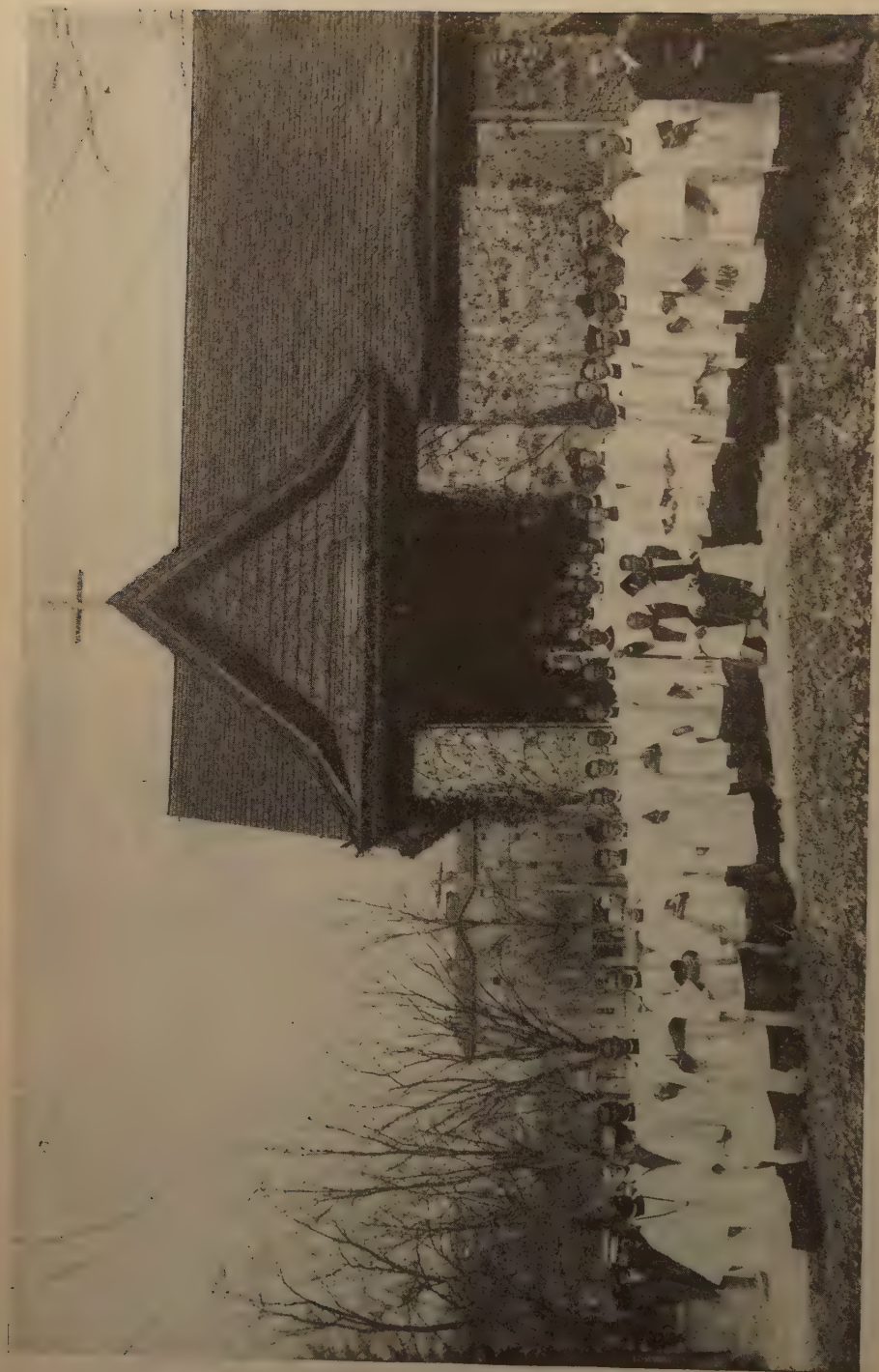


THE LATE ARCHDEACON GILFILLAN

The visits of Bishop Morrison and his inspiring sermons are eagerly awaited. Not a soul will leave church until he has grasped his kindly hand and received his benediction. The Indians love those who first love them.

There are yet several Indian settlements far down the railroads where the Light has not penetrated. In some places the old medicine men have such influence over the people that they refuse to have a church. They did not want education. When the government sent a boat full of lumber to build a school for them the Indians threw it back into the lake. Only under threats of calling out the soldiers did the Indians allow the builders to proceed.

We visit them occasionally. There is one time in the year—Christmas—when the Indian children love to see our missionary come. Across the ice he comes with his ponies, and his box-sled full of gifts for them. May the day soon come when they will receive the greatest gift of all with equal readiness, Jesus, our Saviour.



BISHOPS DEMBY AND DELANY AND GROUP OF PRIESTS AT SAINT AUGUSTINE'S,
RALEIGH, NORTH CAROLINA, NOVEMBER 21, 1918

"PERMITTED TO BEAR THEIR OWN RESPONSIBILITY"

By the Reverend F. S. White

Domestic Secretary of the Board of Missions

THE picture on the opposite page perpetuates a scene which is memorable because it marks an absolutely new thing in the life of the Church in the United States. The picture preserves for us a group of Negro clergy assembled at the porch of the chapel of Saint Augustine's School, Raleigh, North Carolina, November 21, 1918. In the center of the group are seated two Negroes in the ordinary vestments of the Episcopate. To the right is the Right Reverend Edward Thomas Demby, suffragan bishop for Negro work in the diocese of Arkansas. He is the first Negro to be made a bishop with assigned jurisdiction in the United States. He was consecrated in All Saints' Church, Saint Louis, Missouri, on Saint Michael and All Angels Day.

The bishop to the left is the Right Reverend Henry Baird Delany, D.D., suffragan bishop of North Carolina.

Bishop Demby was consecrated in what is advertised as "the most beautiful and costly house of worship in this country owned by colored Episcopalians." His work as bishop will not only be among the Negroes in Arkansas, but also in the Province of the Southwest, wherever he is requested to so act by the bishop of a diocese in that province.

Bishop Delany was consecrated in Saint Augustine's School, projected fifty years ago by Bishop Atkinson for work among the Negroes of his state and diocese. He will work as a bishop among the Negroes of the Carolinas at the requests of the other diocesans, but under the oversight of Bishop Cheshire. Bishop Delany is a graduate of Saint Augustine's School,

and rose to be its principal. Since 1908 he has been archdeacon of colored work in the diocese of North Carolina.

In connection with the record of these notable steps, we reprint some quotations from Bishop Lloyd's sermon preached at Bishop Delany's consecration. Starting with the text "Old things are passed away. Behold all things are become new," he said:

"It is from this point of view I would ask you to think of the service to which we have been summoned today, since the consecration of our brother to the office of a bishop in the Church of God seems to mark a definite advance in the development of the Church's life.

"Perhaps the most interesting detail of the discussion which has ended in the deliberate choice of men for the bishop's office because they are of African descent is that it was opposed chiefly on the ground that it was contrary to the genius of the Catholic Church to allow racial distinctions to influence the choice of her chief ministers. The decision seems to indicate that the Church has recognized that the urgency of the need for help may be more compelling than technical difficulties. If this is true, it may turn out to prove a valuable precedent.

"Realizing that she confronts a condition which will disappear so soon as the causes which produced it have been removed she has dared to be guided by the law of love and has determined to try what may be called an experiment, because she believes that by this means she may more profitably fulfil the high service to which she has been called."



COLUMBUS TREE

This old relic still stands in Santo Domingo. Uncle Sam has taken it under his protection and has done some clever surgery on it



BOY FRIENDS DOWN IN SANTO DOMINGO

BOOKS VERSUS BULLETS

By the Reverend William Wyllie

BY the time you are reading this letter the work in the Dominican Republic will be one year old. I really want that remembered, because what I have to say speaks of the future, rather than the past and present. The past is simply "neglected opportunity" for the children here, and I do not know who is to blame, for, for so many years life and property have been exceedingly unsafe. Until some two years ago it was much more necessary for a man and a boy to know how to handle a gun quickly than it was either to read or write or wear clothes. Murderous assault was not common, but an election was a revolution and a bullet was quicker and surer than a formal vote. You never knew what came of the vote; the bullet hit or missed and you knew the result.

Under such conditions commerce suffered, education was impossible, and religious teaching simply out of the question. The occupation of the United States of America changed that state of things and one would naturally think that economic, social, educational and Church work would commence and grow by leaps and bounds. But the change was sudden.

During the past two years the commerce of the country has wonderfully increased, the improvement in the city of Santo Domingo alone in one year under my own eyes is impossible to describe; we cover it when we say from dirty squalor to respectable cleanliness. You cannot change a man so readily as you can train a child. So education has occupied the time and attention of the government. I can-



WHERE THE SERVICES OF THE CHURCH ARE HELD IN LA ROMANA,
DOMINICAN REPUBLIC

not take time to tell all that had to be overcome. But last Friday, the thirteenth of December, 1918, more than five thousand school children paraded in San Domingo City, every one clean and clothed and having shoes and stockings. That parade would have been an honor to any American city. It reflected great credit on Colonel Lane, head of the Board of Education—a devout Churchman and regular attendant at service here. This is the largest parade that San Domingo ever had—about one-tenth were English-speaking Negroes.

What is the Church doing for them? An essential thing in the making of good citizens is religion. At present

I am afraid a Church parade would be a very small affair. Only a beginning has been made—Sunday-school is all that we can at present attempt, because we have to make teachers first. The ignorance of ordinary, commonplace religious knowledge is very sad. But we are making progress. We have three Sunday-schools started but not any one of them is large. If the boys and girls of the United States of America undertake to send me teachers and children's religious books and papers suitable for children, we will make a big showing some day. The United States of America has taught much to San Domingo; will it leave religion out of count?

Friends of the mission in the Dominican Republic who are willing to follow Mr. Wyllie's suggestion and give some books for his use in Santo Domingo, or one of the out-stations, should send them by parcel post addressed to the Reverend William Wyllie, Santo Domingo, Dominican Republic, W. I., via Porto Rico. Packages should be marked plainly "Books". The rate is eight cents a pound and the limit of weight for any one package is four pounds six ounces.



SAINT JOHN'S CHURCH, EDENTON, NORTH CAROLINA

THE CHURCH AND THE NEGRO CHILD

By the Right Reverend Thomas C. Darst, D.D.

Bishop of East Carolina

THE Church has done very little for the Negro child, but it has done enough to demonstrate the importance of the work and the Church's fitness for the task. Had the Church tried to do something for the Negro children of the South, and failed in the attempt, we might have some right to feel that the task was not ours, but when we have tried and succeeded beyond our fondest expectations, then we are false to our trust if we do not do all that is in our power to do—and it is of some of those successful endeavors that I would tell you.

Those of us who have had the privilege of working among the Negroes of the South know that the Church has an especial appeal to the better educated members of the race, and in every parish and mission one will find

a great number of the leading colored physicians, merchants, teachers and intelligent mechanics on the list of communicants. The confirmation classes that are presented year after year are made up in large measure of the leading colored citizens and their children. They are not satisfied with an uneducated ministry and they are not in sympathy with a religious organization that does not lay special emphasis on character. To this class the Episcopal Church is going, and from this class communicants are coming.

That is all very fine and we should be very grateful that the Church does appeal to the best class of Negroes; but we would be selfish and short-sighted and criminally complacent if we allowed ourselves to think that we are fulfilling our duty by becoming

The Church and the Negro Child

the "select" Church in any community. We have a much larger work to do.

The great majority of colored adults in the South are not educated; they do not feel any pressing need for an educated ministry. They have, many of them, no appreciation of a service, however rich and beautiful, in which they, on account of their limitations, can take no part. To a man who cannot read and who is unwilling to admit that fact publicly the service of the Church is a real source of embarrassment. The Church gains but few members from the illiterate adult class, and yet it is this class and the children of this class that constitute the greatest problem in the South today. It is this class that must for their own salvation, for the salvation of the better class of Negroes who are being held back from a finer development by their ignorant brethren, and for the peace and happiness of the entire South, be led out of the swamps of ignorance and superstition up on the high ground of solid Christian character.

Realizing that the Church appealed to the intelligent Negro, and that it did not seem to appeal to his ignorant brother, a few men and women many years ago began to emphasize the importance of Church schools for Negro youth, and while the plan has been carried out in but few places and without the wholehearted support of the Church, it has been wonderfully successful. It is not within my province to discuss the great and telling character-building work that has been done in Saint Paul's, Lawrenceville, Virginia, and at Saint Augustine's, Raleigh, North Carolina, and in other similar institutions, for the Church knows that those institutions have made good in the highest sense of the term, but the Church has not fulfilled her duty to the colored youth of the South even when she supports, as they should be supported, those worthy and efficient institutions.

In order to build a house that will stand, we must lay strong, firm foundations. Some of us are trying to do that in our little, inadequate, poorly supported parish schools. In most instances these schools are taught by the resident missionary with sometimes the assistance of another teacher, usually the wife of the missionary.

When we have a well-equipped building, such as the one in connection with Saint Joseph's Church, Fayetteville, we are able to take the child from kindergarten through the usual high school branches and the child is taught every day, as this Church is so well qualified to teach, the things of God. The training in the school almost invariably leads to confirmation and good Churchmanship, and we of the South have found that good Churchmanship with the Negro means good citizenship as well. In a town in my diocese where the police court has a large Negro docket every day, the judge informed a culprit one morning that she was the first member of Saint Paul's Colored Mission who had ever appeared before him, and I think our whole congregation in that mission felt the shame of her defection.

In one of the parish schools in East Carolina twenty-one young girls between the ages of twelve and sixteen, and nine boys in their teens, have been confirmed during the few years that the present missionary has been in charge of this work, and practically all of these young people were pupils in the parish school. In this school there are about one hundred children and three teachers, including the missionary and his wife, and yet the total stipend for missionary and teachers is but seven hundred and fifty dollars a year.

In another town where there is a small, poorly built mission church with no resident missionary, we have a flourishing little parish school, taught by two faithful colored Church-



CLASSES AT SAINT JOSEPH'S, FAYETTEVILLE

women. As we have no parish building, the school has to be taught in the little cottage of these women, who are widowed sisters. Through their labors the work of the Church is being kept alive in that town. A Sunday-school has been organized and ignorant little children are being taught something of the fine, true things that make life worth while. We are keeping this school open on faith and twenty dollars a month.

In another town where many of the colored men work in the sawmills or in the nearby swamps getting out lumber, we opened a mission and a parish school several years ago. The colored citizens of this community did not belong to the class to whom the Church readily appeals, but they were reached through their children. Today we have a comfortable church, a well-appointed combined parish house and rectory paid for in part by the communicants of the mission, a live, vigorous school, and more than one hundred communicants. I have been told by business men of that town that the members of our mission and the young people of our school are the best colored citizens of that community. What has been done in that town can

be done in thousands of similar towns throughout the South.

In another town with which I am very familiar the parish school is taught by the missionary and his wife in their own small, rented house, and as many of the children cannot come in the day a special session is held for these at night. In yet another community, an old colonial town, an efficient school work is being carried on by the missionary and his wife, and while the mission is not large it stands for the very best and highest things in the Negro life of that community.

All of the missionaries mentioned above are Negro priests. All of the teachers, with two exceptions, are the wives of these priests. All of them are rendering fine, faithful service. All of them are getting good results.

Surely the Church can do great things for the Negro child. She has done enough to cause those of us who are in the work to realize that we will be false to our trust and false to our Master unless we give more of our thought and means toward the great work of lifting a race to the place of its own highest development in life and into the place reserved for it in the growing Kingdom of our God.



MEI TEH (BEAUTIFUL VIRTUE)
This is one of our little friends in Hankow



WAITING FOR PASSENGERS FOR HANYANG

A TRIP TO HANYANG

By Ruth Kent

IT is the spring of the year and the Yangtse is running like a mill race, so we must pay our boatman some extra coppers for taking us from Hankow to Hanyang. We shove out between the dozens of *sampans*—all jealous of yielding an inch lest they lose a chance of getting a passenger ahead of their fellows.

We hug the shore because the hulks and docks afford our second boatman a chance with his boathook, and so we gain several yards against the rushing current. As we near the mouth of the Han, boats coming down snap past us at lightning speed and a glance at the swirling water makes one dizzy. Finally we are over the worst part, the landing place is reached and we are glad!

We pay the well-earned fare and climb the slippery steps to *Tan Chia Hang*—in plain English, "The Tan Family Alley"! Picking our way

carefully down the muddy street, turning aside out of the way of the pigs, and rounding a corner to the left, we see before us a neat plaster wall and gateway, surmounted by the cross and three characters, *Sheng Kung Hui*—Holy Catholic Church. We have reached a station of the American Church Mission.

We enter the compound and step, for a moment, into the Chapel of the Heavenly Way, a small but well-built church. Would that there were more in China like it! Over the altar hangs a picture of the first Christmas, painted for this place by the loving hands of a friend at home, and speaking unceasingly of the love of the Word Who "was made flesh and dwelt among us."

The good catechist and his smiling wife welcome us into their little house and ask us to "sit a minute and drink tea." After accepting their hospital-

A Trip to Hanyang



TSEN TAI PO

ity we go to the girls' school at the back of the compound.

Oh, how we long for a decent school room and a bit of grass and a tree or so! Next door is an oil factory which pours down upon our property clouds of black smoke heavy with soot, and in the shadow of this the children study and play.

They are so appealing, the Chinese children!—but what children are not? They make their way straight to your heart and you long for each and every one to have all that our Blessed Lord waits to give them. These children do remarkably well in their lessons, and their faces change so as their minds develop and they come to know something of the love of God.

We must go now to our parish inside the city wall. The *rickshas* which we take for the last stage of our journey have recently much improved; but when I first went to Hanyang my companion told me in answer to my query as to the fare, "We pay four coppers

for the privilege of having our bones shaken out of us!" The *ricksha* coolies have a fearsome way of lifting the shafts high, until you feel sure you are going over backwards, and of tearing down a certain hill and around a certain corner. Why we are not upset each time we make this trip I often wonder! Finally we pull up and alight at another doorway, where we see the same three words over the entrance—*Sheng Kung Hui*. This station is Grace Church. I wonder what you in America would think if you could see it! I know what you would want to do! You would want to build a better house for the glory of His Name. The present building is old and rotten and rickety—little can be done to better it.

Our Hanyang Christians are, most of them, very poor; but let me say here a word in appreciation of the un-failing courtesy of these dear people as they receive us into their homes. They are truly hospitable, the Chinese, no matter how great their poverty.

Grace Church, too, has its schools for boys and girls, and again we feel the tug at our heartstrings as we think of these children and thousands of others whom the Good Shepherd is seeking.

Here, in this parish, is one of the saints of the Church in China. Dear old *Tsen Tai Po* is the mother-in-law of our Chinese priest there, and for many years she has been most earnest in helping to teach the women. She is a truly beautiful character and her love for our Lord shines in her face.

How the Blessed Saviour must yearn over the millions of China who do not know Him! Shall we not make this our prayer, "Dear Lord, teach us to pray with the faith that moves mountains, and resting on Thy promises"? And then when we in the Church have learned to pray, will there be any question of laborers and funds? Surely no.

The House the Church Built

This paper is one of a series of twelve which takes the reader through the Church Missions House, 281 Fourth Avenue, New York, N. Y., floor by floor and department by department.

III. THE BOARD ROOM

THE Board room is one of the most interesting rooms in the Church Missions House. On the second floor, next to the chapel, it is easily accessible and is known to most visitors, for the meetings not only of the Board of Missions but also of many other Church committees and organizations have been held there. The room is rectangular in shape and at one time had a gallery along one side where a number of visitors could be accommodated. The growing need for space in the Church Missions House, however, has made it necessary to use this gallery for the filing department.

As will be seen from the picture, a platform half way down one of the sides allows the presiding officer to be easily seen from all parts of the room. The members of the Board occupy chairs ranged on three sides and the officers sit about the table directly in front of this platform.

When the Board of Missions convenes in New York City it meets in this room. Normally four meetings are held each year—on the first Wednesday in October and the second Wednesdays in December, February and March. The Executive Committee of the Board holds monthly meetings with the exception of July, August and September. The Council of Advice, which is composed of the president and secretaries of the Board, holds meetings weekly and more often when occasion requires. Many matters may be determined only by the Board; others may be decided by the Executive Committee, while many questions of detail are cared for by the Council of Advice. Thus there is never a time when the work with which the Church has commissioned the Board is not being carried forward no matter how widely scattered its individual members may be.

The members of the Board of Missions are elected in two ways: the president and treasurer and one-half of the members are elected by the General Convention, and a bishop, priest and layman are chosen by each one of the eight provinces. In this way the Board is a most representative body, including as it does every section of the country in its membership. To this body the Church has committed the weighty responsibility for the oversight of the work of some twenty-eight hundred missionaries in ten foreign and twenty-three domestic missionary districts, the Panama Canal Zone, the Dominican Republic and in thirty-nine dioceses to which help is given to care for some special problems which cannot be entirely assumed locally. Sitting in New York, or in some other city in the United States, it is necessary for the Board to decide matters which are of the utmost importance to countries away round on the other side of the world and the subjects are as varied as they are widely separated geographically. The careful consideration of an opportunity in China may be followed by the discussion of some special need in Brazil or Alaska. No com-



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mercial board has abler men at its command and certainly all questions receive careful consideration.

As the Board of Missions represents the whole Church in its personnel, so it looks to the whole Church for the funds with which to do its work. Thus when the Board meets it not only represents all the membership of the Church, but it also dispenses its gifts. In this way every member of the Church—every man, woman and child—has a direct part in every undertaking which the Board has sponsored.

In the years that the Board has met, either as the Board of Managers or the Board of Missions, we as individual Churchmen have been partners in many great enterprises. We cannot mention them all, but we can recall a few. First, there is the support of twenty-eight hundred missionaries in many parts of the world; then there are three universities or colleges, twenty-one hospitals, four hundred and twenty-three schools and almost twenty-five hundred mission stations. Any one of these enterprises would make an interesting report on the investment which the Board has made in the name of us all. The annual report of the Board, in which is included the reports of the bishops of missionary districts and of those dioceses which are aided by the Board, is the formal statement rendered to the Church of any one year's progress. The popular account of progress in this or that field is contained month by month in *THE SPIRIT OF MISSIONS*. Aside from these two, reports are continually being published in leaflets relating to one or another of the missionary districts or special activities in which the Board is engaged. The secretaries having the correspondence with the foreign, Latin American or domestic fields are ready at all times to give detailed information as to any of the stations or fields.

Thus the Board of Missions, either in itself or through one or another of its committees or secretaries, is continually occupied with the support of the missionary work, and is at all times at the service of the Church from whom it has received its commission.

A LIST OF LEAFLETS

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| 275 Saint Mary's Hall. The Harbinger of China's New Day. | | 969 The Church and the World. |
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THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE JANUARY CONFERENCE

OFFICERS from eleven dioceses were present at the January conference which was held at 10.30 on the morning of the sixteenth in the Board Room of the Church Missions House—Albany, Connecticut, Long Island, Massachusetts, Newark, New Jersey, New York, Pennsylvania, Southern Ohio, New Hampshire and Western Massachusetts.

Miss Withers, the Junior Secretary, reported that the demonstration work of the Church schools in Detroit, of which she has the supervision, was progressing successfully. These schools will be of great value at the time of the General Convention as illustrating the working out of the New Junior Plan and the Christian Nurture series. Miss Withers spoke also of the appointment of five councils which are to prepare mission study material for the use of the children and young people of the Church. Three of these councils are already at work.

Miss Tillotson spoke of the institutes which during the autumn had been held by Mrs. Allison of the diocese of Southern Ohio and herself on the Pacific Coast and at various points in the Far and Middle West.

Of the thirteen institutes which had been planned five had to be given up on account of the influenza epidemic. However, where it had been possible to hold classes, in every instance careful preparation had been made, and the attendance at the classes was faithful and interested while prospects for follow-up work were most encouraging. Especial thanks are due to the bishops of the dioceses and missionary districts visited and to the clergy for their interest and hearty co-operation

in all the plans which the Auxiliary members had made for the holding of institutes.

The subject which the conference had been asked to consider was that of the work which should be the outgrowth and continuation of *The Advent Call*. In introducing the subject, Miss Lindley spoke as follows:

"The Auxiliary has learned some valuable lessons through *The Advent Call* and because of these lessons and by reason of the time in which we live we desire to put our experience and following that ourselves, at the disposal of the Church. The winning of the war must be only preliminary to the greater task before the world—to see that the new civilization to be built shall be that which is enduring and worth the sacrifices of these terrible years. The Church must be the means by which this civilization shall be built, but if the Church is to accomplish this great task its members must be lined up for work—for hard, definite service. And they must seek and receive from the Church all Her power and grace for the purpose of that work and not for their own selfish satisfaction. We have no right to glory in our life in Christ, to live by Him *unless* our life is used for the world. If this has always been true of Christ's disciples there has never been a time in history when it has been more imperative than now to stress that fact.

"We have learned through *The Advent Call* what some of us long suspected, that under the leadership of the clergy there is almost nothing that the Auxiliary cannot do—its strength has been shown by the work of these last months. The unselfishness of the

The Woman's Auxiliary

work—if we might call it so—has been one of its best characteristics. We have forgotten that it was first the War Work of the Auxiliary to the Board, for it became *The Advent Call* of the women of the Church, and because it was that so truly, such organizations as the G. F. S. and the Daughters of the King were glad to put their service with ours. We have learned too the value of the Church's system of organization, for in a really remarkable way the whole of *The Advent Call* was systematized on parish and diocesan lines. This leads naturally to another characteristic, that of a big general aim and freedom in working out that aim—the details have differed in diocese and parish, the great, general aim had been kept clear and so was reached.

"The visits point out both the necessity and the possibility of reaching individuals. Many of those visited could have been reached in no other way. We have learned, too, that as a whole, our people are glad to have such visits and that (and this is most significant) there is a deep longing for spiritual things. Then, too, we have learned that because a thing is difficult is no reason why it should not be undertaken—in fact its very difficulty, its very exaction of hard service, seemed to be one of the principal reasons for the success of *The Advent Call*. And best of all we have learned to rely on God-given strength, we have learned by a wonderful experience that what we 'never could do' we *did* do, because the Head of the Church worked in and through members surrendered to Him. Because, then, of the need and the experience we would propose that under the leadership of the clergy a Call to Service shall follow our *Advent Call*."

A discussion followed as to the form which the continuation work of *The Advent Call* should take, and in the course of it much that was interesting in regard to the details of *The*

Advent Call was contributed by the officers, one from each of the dioceses represented being asked by Miss Lindley to give a brief report.

It seemed to be the experience of the majority that where the house-to-house visits had been undertaken, there *The Advent Call* had meant most. One officer reported more messengers volunteering than could possibly be used. Definite results are already showing themselves. Some of the clergy have said that *The Advent Call* has done more than any one thing in bringing the women of the Church together—dead organizations are taking on new life; prayer groups are being formed; messengers in many cases are keeping in touch with those whom they visited. The Bible Readings have been received everywhere with the greatest satisfaction. Their clearness and definiteness have been found most helpful, and on all sides there is a desire for another series to continue through even a greater number of weeks.

The outstanding fact perhaps is the desire for service everywhere apparent. As one officer expressed it: "Our women are now ready for anything."

The conference voted that a Call to Service should be launched without delay. It was the sense of the meeting that very definite suggestions should be framed and given to the women of the Church and that the necessary material should be prepared as promptly as possible, also that a pamphlet of Bible Readings should be issued as well as prayers more in keeping with the changed conditions under which we now find ourselves.

Beyond this the Auxiliary is to look ahead to a campaign to reach the unchurched. It is too early to go into details as yet, but planning and preparation should begin at once.

At twelve o'clock the meeting adjourned for noonday prayers in the chapel.

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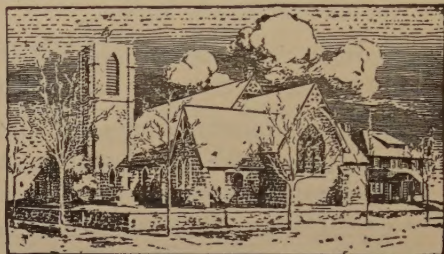
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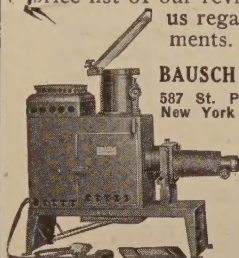
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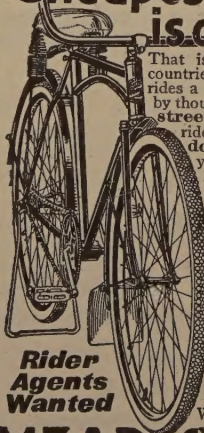
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